

CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

VOLUME 1

NEW YORK, SATURDAY, AUGUST 5, 1854.

NUMBER 13.

Christian Spiritualist,

PUBLISHED BY
THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL
KNOWLEDGE,
AT NO. 553 BROADWAY, NEW-YORK.

THE CHRISTIAN SPIRITUALIST is published every Saturday morning.
TERMS—Two Dollars per year, payable within three months.
Ten copies for Fifteen Dollars; or, one person sending us ten
subscribers will be entitled to a copy for one year.

SINGLE COPIES—Five Cents.

All business letters and communications should be addressed to
THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE,
or, EDITOR CHRISTIAN SPIRITUALIST, No. 553 Broadway, New-York.

FREEDOM.

Freedom is the soul's first attribute. Self-preservation the first law of being.

Spiritualism tends to freedom. From the advent of Jesus Christ to the present day, all Spiritual development has taught the principles of freedom. Christ's theories all contained the elements of personal freedom and personal responsibility. Freedom of thought, freedom to act, freedom to be a man, is what the soul needs, and what it must have; or the elements will melt with fervent heat. Man is very far from being as free as the soul requires and demands. The enslaved earth still groans and languishes in servitude, and can never rest till all servile bonds are burst asunder, and the Spirit is free.

If it is a doubtful and debatable point, how far man is deprived of his natural rights, we propose to consider the doubts, and give the whole subject a careful investigation. In doing so we think it necessary to invite the attention of the careful investigator to the preliminary and primary axioms, which will enable us to enter more largely into the subject under consideration.

PROPOSITION I.

We have no right to legislate upon morals as such.

We cannot legislate against a thing, simply because it is wrong; nor in favor of it, simply because it is right.

One court cannot try causes which belong exclusively to another.

Were the President of the United States to be impeached, we could not arraign him before a justice of the peace; and were a man to be tried for stealing a loaf of bread, we could not arraign him before the Senate of the United States.

An individual charged with deserting from the army of the United States, could not be tried at a court of common pleas; neither could an individual guilty of assault and battery, be tried before a court martial.

A person guilty of violating the policy of a church, could not be tried before a civil tribunal, neither could a person be tried for grand larceny before an ecclesiastical tribunal.

From these illustrations, it will be quite obvious, that a person who has been guilty of violating the law of God, cannot be tried before a civil court, a court martial, nor any other earthly tribunal.

One child in a family might as rightfully try and punish another for disobedience to its parents.

A person may be liable to be tried for the same act, both by an earthly and a heavenly court; as in the case of theft. But it must be borne in mind, that while it is the same act, it is not the same offence. He is tried before an earthly court, because he has trespassed on the rights of his fellows, and violated a rule of society; but he is tried at the court of heaven because he has been guilty of a wicked act, and has violated a law of God.

We cannot punish for theft as a wicked act, but as an injury done to a compact.

It is for this reason that a church can have no penal authority. It cannot punish its members, nor molest any one for a wicked act.

It is a wicked act to defame the character of a brother in the church; but the church cannot punish the offender. It may exclude him from its communion, and then leave him to answer to civil society, through a legal process.

A member of a church is guilty of unbelief in the existence of a God, the divine inspiration of the Bible, and the immortality of the soul. This is a great fault, but the church has no power to punish the offender; neither has society, because it is a crime based on our common and equal accountability to God; and not on our obligations to each other.

This is the only true basis of society. Should any other rule be adopted, it would lead to great abuses.

Under an absolute monarchy, the ruling principle of government is the will of one man, but this form of government is highly dangerous to the liberties of the people. Under an aristocracy, the few rule the many; but this is also destructive of the liberties of the people.

But when the whole people judge what will be for the good of the whole, no higher authority could be appealed to, except God himself.

The public good is the highest law known to human society, except the direct command of God.

Under ordinary circumstances, there is no law of society more sacred than that which secures to individuals the unmolested enjoyment of the domestic circle. If the individual is secure in the enjoyment of liberty, and the rewards of his industry. Crime must first enter his enclosure, or civil law must not cross his threshold. At his fireside the individual is peculiarly exempted from the interference of law. But when contagion invades society, and is spreading its ravages throughout a community, that community can arise in its strength and remove the family from the sacred precincts of their own dwelling, and cleanse their premises.

A man has perfect right to act as he will—is entitled to the exercise of the largest liberty, so long as his acts relate to himself alone. He may be a lawyer, a blacksmith, or a physician; may pursue

PROPOSITION II.

Every man is the sole judge of his own acts, so far as they affect him only.

A man has perfect right to act as he will—is entitled to the exercise of the largest liberty, so long as his acts relate to himself alone. He may be a

lawyer, a blacksmith, or a physician; may pursue

PROPOSITION III.

A civil community has the right to do all things that may be necessary to promote the public good.

This is the only true basis of society. Should any other rule be adopted, it would lead to great abuses.

In our next we will make the application to the practical wants of social life, and show how far individuals enjoy their just rights, and how faithfully society protects them in the enjoyment of those rights.

Men in general cannot now endure to think that their own narrow church holds all the goodness on the earth. True, much intolerance remains; its separating walls are not fallen, but with a few exceptions, they no longer reach to the clouds. Many of them have crumbled away, till the men whom they sever can shake hands, and exchange words of fellowship, and recognize in one another's features the brethren.—Channing.

The constitutional pledge which secures to the

individual the fruits of his industry, forbids society to destroy, or exercise any authority over private property; but when a fire is raging, the hand of municipal authority seizes upon private property, places a keg of powder in a private dwelling, and blows it to the four winds if the occasion require it.

The guarantees of law allow any man to bring a cargo of goods into our harbors; but when that cargo becomes infected with disease, the sovereign law of public safety triumphs over statute law, and officers are sent to throw the whole cargo overboard.

Constitutional barriers lie between the civil power and the citizen, so that the former cannot seize upon the estate of the latter; but when a railroad or canal, or a common highway is needed, the sovereign people arise in their strength, and require the individual to sell a portion of his land for the benefit of the people.

Our institutions allow entire personal freedom to the citizen. He may generally go when and where he chooses, and his liberty cannot be restrained.

But even yet he has not incurred any accountabilty to man. He is still invested with the fullest

liberty to act as he will, so far as his fellows are concerned. But while one man enjoys this unbounded liberty, every other man should enjoy the same. If one man chooses to hunt, another may, with equal right, cultivate the ground; and while the latter may choose to clear away the forest, the former may wish to preserve it as a hunting ground.

One man may desire to procure his subsistence by navigation, while others may prefer to fish; and while the former would disturb the waters, and frighten away the fishes by his boats and ships, the latter would desire to let the waters be tranquil, so that the fishes might frequent them. While one might choose a very desirable spot of ground, a multitude of others might fancy the same; and while the former might attempt to build a house upon it, the latter might unite to pull it down. Thus the stronger party would trample upon the rights of the weaker. Might would be the supreme law, and tigers and men would be governed by the same rules. All human improvement would be at an end, and man must sink below the standard of savage life, because the rudest tribes have some form of law, by which these evils are regulated.

Without happiness was beyond human reach even amidst the profusions of bountiful Nature. But man was not only driven by necessities, but impelled by wants, to seek greater advantages than uninformed Nature held out to him. He needed not only exemption from natural evils, but also an augmentation of natural advantages.

The resources of the earth must be developed.

The forests must be subdued, the streams must be

navigated, the great laws of Nature must be dis-

coved and subjugated, the elements must be

harnessed to the car of progress; science, art, literature and social happiness—all the great elements of human improvement—must be discovered and established.

How could this be done? Certainly not by antagonism. Union is strength, and without united exertion and union of plan, no great end could be accomplished.

The united wisdom and enterprise of a commu-

nity could accomplish many things entirely unat-

tainable by individuals. It was for this reason that

society was arranged. But for this, no public

works could have been constructed—not railroads,

canals, or even highways, could have been made.

No administration of justice, no restraining of

crime, no promotion of education, nor any ad-

vancement of public interest. Therefore it was

not a matter of choice, but of necessity, that civil

society was constructed. Thus will be seen that

the public good is the great fundamental principle

on which civil society is based. But there must be

a just restriction of civil power, that it shall not

tresspass upon private rights. How can this ob-

stacle be removed? How shall the public good be

secured, and private right be sustained? It is done

by a very simple process.

By allowing society to judge what will be for

the public good, and letting the citizen judge what

will be for his individual good.

Thus society judges for itself, and the individual,

in all other respects, judges for himself.

This is the great safeguard between society and the individual.

But from this it is obvious that society becomes the sole judge of its own good.

Hence the following:—

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

EXISTENCE OF GOD PROVED FROM THE FREEDOM OF THE WILL.

Every man acknowledges that he has some agency in the guidance of his acts. When approaching a precipice, he does not say that he is under the guidance of the unerring laws of the universe, and therefore has no power to turn aside. If struck by an assassin, he does not tamely say it is the work of regular laws, over which he nor the assassin has any power.

No one has sufficient confidence in the fixedness of natural laws, to dismiss all fear and apprehension; and trust the interests of himself and family to the mercy of the elements, and the harmonious workings of natural phenomena. Whatever may be a man's theory, he will make some effort to avoid drinking poison, falling down a precipice, or running into any extreme danger.

We find also that this does not indicate a disguised state of the intellect; but on the contrary, it is the regular and uniform result of the unperverted mind.

We notice, also, that when the formula of logical inductions have brought out the conclusion that all things are governed by fixed and undeviating laws; and man has no agency in anything that transpires, the mind still recognizes its ability to seek its own good, and supervise the exigencies of life.

Logic cannot allay its fears, nor satisfy its desires. It still feels the strivings of a principle too active in its energies, too enterprising in its aims, too haughty in its aspirations, to be thus reduced to the level of a stone, or a clod of the valley.

Neither is this a partial result. All men—all philosophers—even the most confirmed skeptics follow the same law.

They may amuse themselves with the eccentric achievements of mental gymnastics; by which it may be shown that two opposites may be true; or that a man cannot move from one place to another; but when danger assails, or want inspires, yet the powers of philosophy give way to the teachings of consciousness. No man trusts his own philosophy when that philosophy contradicts the simple affirmations of his intuition. The fatalist has never yet evinced the least faith in his own theory, by adopting it in the practical affairs of business. He has never yet been known to risk a single farthing upon the verity of his philosophy. His speculations lead him to do what he will.

From what we have seen it is apparent, 1. That all men believe that the human will is free in its volitions.

2. That it is so obvious, that all minds are naturally led to this conclusion; and cannot be made to oppose it.

3. That even when the mind is led to the opposite conclusion, it rebels against it, and will not receive it.

4. That this is not a result produced on diseased minds alone. It is the conclusion to which all minds arrive in the most healthy and unperverted state.

But it is a well settled principle in natural science, that the regular and unperverted impulses of Nature, lead to the correct use of every function. The right and the obligation are inseparable; and it follows that society as clearly incurs the obligation, as it acquires the right, to promote the public good, to the greatest possible extent. Individuals have a natural right to protection, in their persons, and property. The laws of being impose on every one the obligation to protect himself, and family. Should the repose of night be disturbed by the assassin, and the safety of himself and family periled, he would be bound, by every sacred tie, and every holy impulse, to protect the object of his affection, by every means in his power. Should any one commence a business subversive of the rights, and dangerous to the health, and even the lives of his wife and children, he would have the right to resist this dangerous infringement, by all laudable means.

After patient toil, in providing the means of subsistence for his family, he would have the right, and be under an obligation, to protect them, so that his family might not be left destitute.

Should any one attempt to poison the streams, from which his family must procure water, the individual would be impelled forcibly to resist such an outrage. Every day would bring its demands for protection from wrong.

Man has as clear evidence that he wills, as that sees or hears.

The freedom of the will is a fact which stands above the reach of sophistry. It is so firmly fortified against all opposition, that any logical formula which can be made to deny it, will at the same time admit it.

A man cannot deny the freedom of the will, till he wills to deny it; and he cannot will to deny it, till he has power to control his will.

Therefore the moment any one admits that he performs an act of any kind, he admits that he wills, and therefore that he has the power to will. Hence, he cannot construct a sentence of any kind without admitting the freedom of the will. Therefore the same proposition which denies the freedom of the will admits it.

The freedom of the will is a necessary element in the subject of a proposition, and can neither be admitted nor denied in the predicate. It belongs to the premises of an argument, and is a necessary element which cannot be separated from the premises; and cannot be brought into the conclusion.

It cannot be proved because it becomes a part of the proof, and therefore it cannot be established by the proof. We cannot prove a thing till we will to do so; and we cannot will to do so unless we have power to use the will. Therefore the attempt to prove is an acknowledgment of the freedom of the will.

We cannot even admit the freedom of the will, because we cannot admit it till we will to admit it, and we cannot will to admit it till we have the ability to use the will. Therefore the act of admitting the freedom of the will pre-supposes it, and the thing is admitted both in the subject and in the predicate.

But liberty does exist as a first truth, which logic cannot dispute. It is above the province of logical proof; and must be admitted in all processes of reasoning.

Liberty is therefore the governing principle of the universe.

But liberty or freedom cannot exist in the ab-

sent of a God who is free; therefore a God exists.

We may further observe, that liberty is an attribute. Freedom implies something that is free. Freedom also implies choice. Nothing can be said to be free, unless it has the power of choosing between two objects, or modes of action. Choice implies intelligence. No choice can be made without reasoning, and from which reasoning is derived.

It is common with logicians to admit the freedom of the will, and then by an ingenious process to effectually deny it.

This feat is performed by the following affirmation: "Man has the freedom to choose what he does choose, but he has not the freedom to choose the opposite."

According to this philosophy, Brutus had the liberty to choose to stab Caesar; but he had not the liberty to choose the opposite; therefore he had not the ability to choose

So long as men are honest, so long will success follow in the footsteps of their labors.

NEW YORK, SATURDAY, AUGUST 5, 1854.

WHAT IS TRUTH?

In the physical sciences, much accuracy has been attained. The mathematical sciences have acquired the appellation of exact sciences, and all departments of science deduced from external Nature have commended themselves to the respect of the world. Not so with intellectual and moral sciences. No reliability has yet been attained. Every thing is yet in doubt, and in dispute. Not one fact has been fully settled. The world is divided and distracted on every point in religion and morality. Should it be affirmed that a God exists, very great authority can be adduced to contradict the assertion. Let the opposite be affirmed, and the authority is still more ponderous.

Should it be alleged, that the world was created, very respectable authority can be arrayed against it. On the contrary, let it be asserted that the world was not created; but always existed as at present; and the opposition is still greater.

The greater portion of mankind never entertained a doubt that some acts are morally right, and others morally wrong; but respectable authority is not wanting to dispute the proposition. It has been both learnedly and ingeniously contended, that man necessarily follows the stronger motive; that for those motives he is not responsible, and has no control over them; that his character is formed by circumstances—is formed for him, not by him; that "God foreordains whatever comes to pass," without the agency of man. All these issues are yet open, and have not been placed beyond the sphere of logical disputation.

Should it be affirmed that man will exist beyond the grave, the answer is returned that death is an eternal sleep, and that future existence cannot be proved. Affirm that there is such a place or state as heaven, and it is denied; affirm the contrary, and it is also denied. Affirm that there is a hell, a devil, or a state of future misery, and the proposition is largely admitted and largely denied.

That the consequences of any acts committed here, can reach beyond the grave, is matter for animated and bitter dispute. Should it be contended that the marriage institution is proper, it can be disputed on learned authority. So of every proposition that can be started in the whole range of religious or moral disquisition.

Now why is this so? Is it because every moral or religious principle is equally true or false? Are moral acts both right and wrong? and either equally indifferent? Are they equally true and equally false; equally right and equally wrong; equally useful and equally unuseful? This is impossible. Then why is so much confusion permitted to distract and bewilder the human intellect? What has occasioned this dreadful perplexity? Is it true that not one fact is yet settled beyond dispute in the whole range of morals? Yet, it is really so; and it is equally true of every idea that the human intellect has ever conceived.

What has logic settled? What has it really demonstrated beyond the power of disputation? Has it demonstrated that any thing can be proved? Has it demonstrated that demonstration is possible?—that any one exists to demonstrate?—that any one exists to whom a demonstration could be made; or that any thing exists to form a subject of demonstration? Can logic prove that logic exists? No; all these things are acknowledged to be hopeless. Is there no remedy? Is this uncertainty always to continue? If so, where is human progress? Where the fondly anticipated and fondly hoped for day of deliverance?

How were these difficulties surmounted in the physical sciences? How did mathematical truths arise to the reputation of "exact sciences"? Simply by adopting a set of "AXIOMS." But for these axioms, mathematical demonstrations would be as unreliable as metaphysics; and it becomes of the gravest importance to inquire if mathematical axioms are any more reliable than metaphysical. Can we not form a set of metaphysical axioms, that will inspire the same confidence and lead to as reliable results as the mathematical truths which lead to exact science? If so, then the demonstrable principle may be applied to metaphysics with reliable results, and dispel much of the darkness and gloom that now rest on all moral subjects.

One of the mathematical axioms is the following:

Part of a thing is less than the whole.

But this is truly only by virtue of the antecedent axiom, that—

SOMETHING EXISTS.

If this axiom is not true, then the whole science of mathematics falls to the ground. Neither the part nor the whole of a thing exists, and all science is false.

What is it that gives the mathematician confidence that when he has made a demonstration, and brought out a result, that the same process will again produce the same result? Simply his confidence in the fidelity of cause and effect. Take away the immutable relation between causes and effects, and all confidence must cease in any of the operations of Nature. The physical sciences would be destroyed, and all philosophy must cease; mathematics would be untrue, and all that is now cherished would be destroyed. Then, on the authority of mathematics, we have the axiom that

THERE IS SUCH A RELATION AS CAUSE AND EFFECT. Why does the mathematician accept the proposition, that the three angles of a triangle equal two right angles? and reject the proposition, that all the angles of a triangle equal four right angles? Simply because he has proved that one is right and the other wrong.

What object would any one have in attempting to prove that there is no such thing as right and wrong? Simply to show that he was right and his fellow wrong. Then, on the authority of mathematics, we have the antecedent axiom, that there is such a thing as "RIGHT AND WRONG."

With the same relatability we can deduce a set of axioms as true in morals as in mathematics.

We shall have occasion to make use of these inductions, in connection with some very important discussions, in which we cherish the hope that it will appear that the theological and moral questions are not so vague and unsatisfactory as they have seemed to be. We feel assured that greater exactness is attainable. In this hope we propose to discuss many of the great questions that disturb the Christian world. We feel no disposition to excite controversy, but to ascertain

WHAT IS TRUTH?

Spiritualism has thus far been devoidous in its paths, and incongruous in its results.

It has been on all sides of all questions, and has led to no positive results, except the fact that Spirits of all kinds communicate on all kinds of questions, and in every possible manner, and teach all kinds of doctrines, and leave us to ascertain

WHAT IS TRUTH?

By this we do not mean to say that Spiritualism

is unreliable or uncertain, or that it can lead to no specific results. We would be understood to say, simply, that both falsehood and truth may be taught, and it becomes our duty to ascertain as far as possible

WHAT IS TRUTH?

SPIRITUALISM AND ITS DEVELOPMENTS.

Although Time has the reputation of working wonders, we venture the assumption there are few, if any, who have not been astonished at the development and the progress of Spiritualism, simply because its lookers for phenomena have entered as a new force into the drama of life, while few, very few, were prepared to receive it, and fewer still to comprehend its mission.

The explanation for this assertion must be found in the characteristics of the age, it being practical and external, instead of Spiritual and internal. It follows therefore as cause and effect, for where the sources of culture are materialistic in character, none but the prophet or Spiritual seer would look for more light, or a new development of Spirit-life in such circumstances.

That Spiritual life has been in a negative state for many years, few will doubt who know the reports of the churches and the general issues of the times—but, while the fact was obvious to the observing mind, few were Spiritual enough to come to any conclusion beyond the fact that we were, as a people, about to have a great change. This conclusion was so general, however, that it gave consolation alike to all kinds of *losses*, from "Nothing" to Millenarians, and therefore could be of no actual good in directing the mental energies that work for the present and mould the future. Spiritualism has, however, in four or five years, fashioned into life a philosophy, theology, and a scientific detail of all the facts and phenomena connected with life; which has done more than any revolution of the past, to quicken thought, expand reflection, and develop the general energies of the whole man. Nevertheless, we have many Spiritualists who are as impatient of progress, as if there was nothing done, because the development of Spiritual philosophy is not as general as the acknowledgment of its facts.

Impatience has expanded into complaint, and with so marked a tone, that men who ignored Spiritual existence, and for many years have been active with pen and tongue in developing the dogma of *nothingness*, find consolation in the issue, if we are to believe the language of the Investigator of July 15. To be sure the writer needs some consolation, considering that his comments have been called forth by the acknowledgment of his surprise at the conversion of Robert Owen to Spiritualism, which the writer is pleased to call "*a religious discussion*."

We can fully comprehend the feelings of the writer, but have little consolation for him beyond the assumptions which he has given to his readers in the following. He says:—

"Why, the fact is, Spiritualism is using itself up so fast by the folly of many of its own deluded votaries, that we expect in about five years the whole bubble will explode and vanish into the oblivion of the other religious monomanias which have arisen, lived their little hour, and then were blown out of existence by the breath of common sense in as effectual a manner as when insects, fluttering gaily around a candle, get their wings scorched, and falling into the blaze, burn up."

No doubt this conclusion is natural to the writer, for while he considers Spiritualism "religions delusion, and Spirit-life an *impossibility*," such must be the character of all his conclusions, no matter how facts authorize other and different beliefs.

But, while such language may be very natural to the Investigator, we cannot very well understand how it comes to pass that the writer of the above should find authority in Dr. J. H. Robinson for such an issue with facts; for if the Doctor should come out to-morrow and say or write that Spiritualism as a whole was absurd and impossible, the *facts* would be no less facts, because of such a change of mind. Nor can we comprehend the philosophy of all that's in the following, although it has this approbative comment from the Investigator:—

"Read, if you please, the following from the Spiritual Telegraph of July 8, written by Dr. J. H. Robinson, one of the most intelligent and candid Spiritualists in this country. Speaking of the absurdities into which a large portion of the Spiritualists are driving, Dr. R. says:—

"Observation and experience have convinced me that there is no absolute safety out of one's own common sense. Common sense is a very good angel, but she has been banished from many Spiritual circles as well as other circles. Would to Heaven she would arise in potent might and grapple with the impudent monster of fanaticism, and bind him a thousand years."

There is a pseudo Spiritualism, much overgrown by over-feeding, who has got on his "seven-league" fanatical boots, and goes fast for one who carries weight—of absurdity. But his course is erratic, first this way, and then that—no fixed object in view—feels an excitement, and thirsts for wonders. I believe that seventy-five per cent of the that we exist; that our proposition exists; that we have reasoned; and have passed through a process of thought, conducted according to certain laws; that we have remembered the whole process; and that we regularly draw our conclusion from the premises, according to the laws of mathematics. Until all this is admitted, on the simple dictates of consciousness, mathematics prove nothing, and cannot be considered truthful.

A popular opinion prevails to a very mischievous extent, that reasoning is the only means of knowing. All science is imbued with this Spirit, and though it is not directly affirmed in science, yet it is uniformly implied, and made the basis of all philosophizing. Even those who have admitted the reliability of consciousness, have still made reasoning the test of consciousness; thus implying the false axiom, that reasoning is the most reliable source of knowledge.

Reasoning proves nothing, till we are conscious that we exist, that we can think, that we can compare things by means of known laws, and draw correct conclusions from premises known to be true without reasoning. Consciousness is the final court of appeal. Suppose a man chooses to doubt his own existence, and to plant himself on the proposition that everything requires proof. Let him try to prove his own existence. He must do it by reasoning; but he cannot reason till he first exists. Therefore he must admit the existence before he begins the reasoning. This fact is indispensable to the validity of the proof. Take this away, and the proof means nothing; or let this be in doubt, and the whole proof is without foundation, and void.

Therefore a man in trying to prove his own existence, assumes it in the premises, and cannot prove it in the conclusion. He cannot make it any part of the conclusion, because the conclusion must not be involved in the premises.

Suppose a man wishes to prove the fact of his belief that among the happy and healthy results to be developed and made popular by Spiritualism, was the fact that impatience with and fretting at Human Nature is not only bad philosophy, but a great waste both of time and energy; since

the same effort made to develop a true and harmonious belief would attract by the *good sense* of its issue; while all else will end in fault-finding, disputation, and pleasure and antagonism.

That Dr. R. has the cause of Spiritualism at heart, and is its warm friend, no one can doubt who has read his "Religion of Manhood"; still it often happens that the indiscretions of friendship are as injurious and offensive as the antagonisms of an enemy.

We find reflections of the above character more or less present with us, whenever we meet with Spiritualists, as there is a strong desire on the part of some to apply the principles of the Harmonic Philosophy to something "substantial" and "useful," which means, in particular, Socialism, or the reorganization of society. It may be, when the time comes, we will have a few words to say on the subject; but at present we feel free to remark that any and all such issues are unwise and unproductive of any good, because as yet little has been developed by the many attempts at association, Communism, Socialism, &c., but disappointment and loss of faith.

Whether society is not to be purified and harmonized by such enterprises, we cannot now assert; but even if we are *sure*, we cannot say that anything will be developed, men will have to be blessed with *two* things they have not at present in common, viz: a *practical* philosophy of the human mind, by which character will be understood and appreciated, and a living "*charity*" whose function of PATIENCE will not only develop hope in practice, but keep the more radical and thoughtful people, zealous of good works."

While, however, we hope and pray for this time, we shall not become impatient at any phase of life which progress may throw to the surface; no, not even "folly" itself, as we expect in the reaction from *doubt to faith*, from "folly" to philosophy, there will be much done and much said which may not only make the "judicious grieve," but be a subject of offence to others.

And if Spiritualism cannot comprehend and harmonize such cases, there must be some defect in it—since it is not "the whole" that "need a physician but those that are sick"—and getting impatient with progress we are very confident in neither philosophy nor prudence. Besides, it is nearly time to give up the practice of calling our brother a "fool," whether there be "hell fire" or no; because such intimations, however delicately done, are not very graciously accepted, and seldom do good to any.

It were well, that our "moderation should be known to all men."

INTUITION, OR CONSCIOUSNESS.

Thus far, Intuition has held but a doubtful position in the walks of science. The intellectual process has commanded large respect, and has been the theme of the orator, the statesman, the poet and the divine, till all science is deeply tinctured with the supremacy of logic over Intuition. How far this is correct, we trust the following article will show.

Consciousness is that by which we know. Should any one ask what evidence we have that we exist, the answer must be that we know it. Should we be asked how we know that, or any other fact, all we can say is, that we are simply conscious of it.

Should we be asked how we know that the sun shines, we must say, that we are conscious that we have seen it. Should we be asked how we know that Columbus discovered America, our reply must be, that we are conscious that we have been told so.

The extreme absurdity of attempting to verify consciousness by reasoning, will be apparent if we make the attempt.

In the first place, we must lay aside all the objects of consciousness. We must not use them in our proof; because their reliability is the point in dispute; and if we use them, we cannot tell whether our proof is correct or not. We must not use doubtful facts in our proof, or the proof itself must be doubtful.

We must lay aside everything that rests on our consciousness. We must reject our own existence, the evidences of our senses, the freedom of the will, the exercise of reason, thought, memory, and all the first truths in reasoning. We must reject the relation of cause and effect, of right and wrong, and all the truths on which human knowledge shows.

The extreme absurdity of attempting to verify consciousness by reasoning, will be apparent if we make the attempt.

Philosophers have entirely overlooked the fact, that it is beyond the power of reason ever to settle one fact. We have shown that reasoning cannot confirm the truthfulness of consciousness, and of the laws of logic, that the affirmative is bound to make the proof, it follows that the point in dispute is admitted; because these distinctions can exist only among conscious beings, who have a very considerable knowledge of men and things, and of the rules of logic, and the settled principles of science; all of which must be kept out of sight, till the truthfulness of consciousness is settled.

He cannot throw the burden of proof on his opponent, because neither he nor his opponent yet exists, as far as the argument is concerned. Their very existence is involved in the question, and must not be assumed. Let no one flatter himself that he can neither recognize his own existence, nor the existence of any person or thing else. He cannot eat nor drink, can neither affirm a thing nor deny it, admit, assume, nor attempt to prove. He must consent to be a nonentity—must not be at all. His very existence will be a standing refutation of his theory.

He cannot be allowed to assume his consciousness, and to act upon it; and make that the only means of doubtless it, as has universally been the case with those who have distrusted their consciousness. But the doubter may say, as objectors are fond of saying, that he is on the negative, and it devolves on the affirmative to make the proof. But he must recollect, that in the absence of consciousness, there is neither affirmative nor negative. If there is such a relation of things, and if it is a settled rule of logic, that the affirmative is bound to make the proof, it follows that the point in dispute is admitted; because these distinctions can exist only among conscious beings, who have a very considerable knowledge of men and things, and of the rules of logic, and the settled principles of science; all of which must be kept out of sight, till the truthfulness of consciousness is settled.

It is sufficiently demonstrated that the veracity of consciousness is a truth which cannot be proved, denied, nor questioned.

It is an astonishing fact, that in any conceivable mode of proof, the conclusion would be assumed in the premises.

No one can reason on the subject without admitting the proposition, I *think*. But we cannot reason without thinking; therefore the admission of the proposition, I *think*, is an admission of the proposition, I *exist*.

With success her authority has been disputed, we shall see. Among the first and foremost of her opponents, we may mention Des Cartes. Being disgusted with the looseness of the philosophy of his times, he took the opposite extreme, and resolved to discredit his own existence, till he could confirm it by reasoning. He was unwilling to trust his consciousness, and therefore resolved to establish his existence by the force of logic. In searching for proof he found nothing which appeared to him entirely free from doubt, except the fact that he thought.

Delighted with the idea that he had found a reliable foundation on which to build, he constructed the argument, "*Cogito, ergo sum.*" "I *think*, therefore I *am*

He thought he had proved his existence.

He made the conclusion. It is hopeless, therefore, to attempt to prove it.

Should a man attempt to prove the fact of his

own memory, he must not assume the point in dispute; and therefore he must not use his memory

till he has proved its existence. How will he prove it?

If he does not use his memory, he can have

but one object in his mind at once. Let that object

be memory, the thing to be proved. Then he can

have nothing in the mind, at the same time, to

prove it with. On the contrary, if he has anything

in his mind to prove it with, he cannot have memo-

ry in his mind at the same time, to be proved.

Consequently, as soon as he has something in his

mind to be proved, he cannot have nothing in his

mind to prove it with.

To make reasoning prove or disprove consciousness, it cannot be applied as a test to consciousness; because that would be making consciousness depend on reasoning, instead of reasoning on consciousness;

and, since reasoning derives its authority from consciousness, it cannot be applied as a test to consciousness; because that would make consciousness a test of itself, which is absurd.

To make reasoning prove or disprove consciousness, would be to make consciousness prove or disprove itself. Consciousness would become the foundation of his proof. But that was the point he set out to prove. Therefore he assumed the point to be proved, and made that assumption

the foundation of his philosophy.

Lest we should be thought to draw out conclusions unfairly, we beg that the reader may notice,

that the proposition, I *think*, is without meaning

reasoned out of existence, the being that performed the wonderful feat would still exist, and would possess and trust his consciousness; and therefore consciousness must exist, and not exist at the same time, which is absurd.

Who would not laugh at the folly of a mad man who should light a lamp, and, with the lamp in hand, should search for the non existence of the lamp, by the light of the lamp. But is not this precisely the case with the philosopher, who, by the light of consciousness, attempts to discredit the teachings of consciousness? The point can neither be proved nor disproved, affirmed nor denied, admitted nor rejected, believed nor doubted, without first assuming a conscious being, who shall take the light of consciousness into his hand, before he can perform any act whatever.

The final sum is this: any proposition which can possibly be formed, must assume the truthfulness of consciousness in the subject; therefore it cannot become the predicate; consequently all reasoning on the subject must proceed in a circle.

The premises of an argument or proposition necessarily include the teachings of consciousness as the conditions on which they are correct; and therefore to try to bring them into the conclusion or predicate, is an absurdity which would require but little notice, had it not become so common.

The teachings of consciousness can be neither proved nor disproved, affirmed nor denied, doubted nor believed, admitted nor rejected.

They must be let alone, and simply obeyed. Its voice is our law. It stands forth an immutable, incomprehensible, eternal source of truth, which we can never fathom.

Poetry.

And Poesy, too, shall lend her aid,
Persuading as she sings—
Scattering o'er your shaded earth
Sweet incense from her wings.

(For the Christian Spiritualist.)

DOUBT AND FAITH.

"Where is God?" I asked the stars,
Peering through the midnight bars,
Hearing shuddering shafts of light
Through the blackness of the night.

"We are in answer to thy tears,
Point thee to the marching years,
Filled with pain, and death, and care,
As their nights with darkness are!"

"Where is God?" I asked the sea,
Hearing wildly, restlessly,
And the hollow, boomerang sea,
Gave this answer back to me—

"Not one shoreward, tumbling wave,
But there had been a moving grave,
Set Death's trophies evermore,
Blanching whiter on the shore!"

In the figures of the rocks,
That have stood my thunder shocks,
I have driven the foaming skulls
Beyond the screaming of the gulls!

To the risers of the dawn,
Lift up some body torn
By the jacks of the sea,
And the dawn still smiles on me!"

"Where is God?" I asked the flowers,
Drinking in the vernal showers,
But are they an answer found,
I saw them perish on the ground!

True, I knew the spring would blow
Her boughs to the seeds below;
But did the flowers that then I saw
Blossom ever?—Never more!

Bore the body any seed,
That escapes the grave-storm's greed?
Search the graves yards everywhere,
Blossoms any boyhood there?

"Where is God?" I asked of science,
And she said, with stern defiance,
"God's a genius that I have made,
I the shadow of His shade!"

"Where is God?" I asked the poor,
Starving by the Christian's door;
Sorrowing then he turned his head,
Where his children wept for bread!

"Where is God?" I cried again,
Madness lurking in my brain;
"A sigh-born" voice from the grave
Answered, "ask the shrieking slave!"

Falls there any blessing down,
On the foreheads black or brown?
When the cheek reeks the brand,
Where is then God's helping hand?

Then the Spirit, Patient, came,
On her low, lame, lame flame,
Brimming in her hand of light,
Wishful's a-sight, tarry white.

Following, came a mystic hand,
Clasping each the other's hand;
Singing in the ear of doubt—
Songs that struck his darkness out!

Songs that filled my heart and brain,
With a sweet delusion pain;
Songs of Faith and Charity,
Not unaided with mystery;

Songs whose beatings seemed to me,
Like summer's pulse on the sea!

Through the many veils of Trial,
Saw I then the form, Denial,
Gathering from the lips of Death,
Falselyhood for the ear of Faith!

Faith, whose clearer vision ran,
Through the darkness to the dawn!

Now a richer gift is given,
By the author of Heaven;
Faith is given to mankind,
And the footstep of the good

Print with light the path of blood!
Up and down the shadowy way,
On the golden rounds of day,
Songs come and stay!

July 30, 1854.

(For the Christian Spiritualist.)

HUMAN PROGRESS.

Long were the sparks of lifeless concealed;
And few the marks of greatness man revealed;

His loftiest powers involved in darkness by
Warmed by no sun, and quenched by no ray,

Even heaven-born genius, daughter of the skies,
Spread her young wings, and raised her feeble eyes,

Stifomed each eye, and energy of mind

The chains to sever, which her soul confined.

But untold Nature strove in vain to soar,
And at one glance the mystic realms explore,

Too vast the prospect, and too faint the light;

Too weak her optics, and too low her flight;

To sage experience first she looked for aid;

Next application, Nature's helpful mind;

But still from toll her rugged foot-steps fled,

Where midmost all its feeble summits shod.

Though virtue strode her way with sweetest flowers,

And songsters cheered her through their lovely hours,

Still doubt, and toil, and dangers marked her way,

And misers gazed her foot-steps to betray.

At length fair sorrows gave, a morning star;

And bade young genius mount her golden car,

With iron couriers shocked the slumbering earth,

And arts and commerce quickened into birth.

She chained the lightnings to her flying steeds,

And round the earth on wings of light she speeds,

Distilling blessings on the lands beneath.

And Nature crowning with a golden wreath,

Proclaim me Maker, Origin and Source.

(For the Christian Spiritualist.)

WHAT IS RELIGION—THEORETICAL AND PRACTICAL?

Mankind, in all ages, have endeavored to discover a true and infallible system of religion, by which they could commune with and worship aright the invisible and unknown God. Millions of souls have imagined that they were in the right path; each one has employed his or her own special forms, annexing themselves to some established and their existing creed; then dividing into sects, and finally adopting a form corresponding to individual ideas and capacity. All minds have expanded, according to the individual fancy, upon the world, that will last after his form has moulder'd to dust. This, then, is to live a consistent course of life—is and must be a practical religion.

Use all your talent for a good purpose. If you possess but one talent, hide it not in the earth, but use it, and if you are fortunate enough to possess it, you may then make yourself popular in doing good; you will be a ruler over a household, if you are faithful over a few things. This is an unerring law. "Try it, one and all." All can be elevated; the jubilee will then commence—the earth will then blossom as a rose—men will be ready then to beat their spears into pruning hooks and their swords into ploughshares, and earth will echo in everlasting praises to the Infinite Alpha and Omega.

w. w. b.
(For the Christian Spiritualist.)

PROBLEMS OF THE AGE.

This age is full of problems which men are busily engaged on all hands in trying by every means to solve. Some are very hard problems,—say, some may even compete with that long-voiced and most inflexible of all physical problems—the quadrature of the circle.

The intellectual and Spiritual faculties of mankind are now destined to be developed to their full stretch. Everybody is satisfied with "heresy" and "tradition," and disposed to "prove all things." Ah, if in doing this they could but always "hold fast that which is good."

But we must not expect perfect results from the efforts of undeveloped human nature. Man approaches nearer and nearer to "full stature" the more he exercises his immortal powers; and the struggle necessary to be made in this age of puzzle and bewilderment will, as a matter of course, develop intellectual and Spiritual manhood to an extent hitherto unattained.

But as all things are constantly progressing, and must be so by a natural law, so has been the mind of the human race, from the darkest and most superstitious ages until the present time; and mankind have unconsciously been advancing towards a true and practical religion,—one without any special creeds,—which can and will be adopted by all, and for the good of all; a natural religion, to be developed by the light of reason. I mean science and labor—the keys to human progression and happiness—which must, in the course of their advancement, gradually ameliorate the condition of all of earth's species. Labor, directed by science, will eventually unfold wonders; it will procure every necessary and luxury that can be conceived by man—aye, and more than man has yet dreamt of; it will even open new and multifarious avenues to happiness. Labor is holy; it emanates from Heaven. Man is created with every faculty to labor; every organ and part of his physical body is intended by the Creator for some good purpose, to be used not only for himself, but for those nearest in kindred to him, and more remote, and finally to be felt throughout the earth by all creatures, for their good and benefit;—and as he is dependent on those nearest of kin, and also on the race, for sustenance and general benefits, so are they to the same extent indebted to him. None can possibly exist independent of his neighbor; all are in need of manifold cares and materials, which it would be impossible for each to provide entirely for himself, and independent of his surrounding fellow beings. In fact, nothing can be independent of itself, not even to be brought into existence without co-operation. In all species of life, it requires the positive and negative laws, the male and female beings, to produce its species. Neither is perfect in itself without the other, nor both these without a still more positive and prior cause. All are connected together; all are endowed with peculiar functions, and must harmonize, in order to bring about an ultimate result. Nothing can stand isolated, but must depend on some other thing, and therefore all are as a unit. Then if these things are so, must we not labor in concert for the good of the whole? Is not true religion, to do all the good you can, and try to make all as comfortable and happy as lies in your power? Or is it merely to shut oneself up in a closet and ask the great Divine Mind to assist or bostow a thousand things, that would not be received if they could even be sent without using your natural faculties to obtain that desired? It seems as though the Deity has manifested by unmistakable evidences, precepts of righteousness throughout the whole of the material world, and if mankind would but worship consistently, let them observe and practice more thoroughly what is taught them in the tribes of animals. See how they toil to obtain for themselves and progeny; see how many kinds dwell in communities and groups, and labor, not only for themselves, but for the whole. The arts build for the whole in common a mound, and display a principle of wisdom more than human. They lay up food for the winter, and for the whole. The tenements of the honey-bee are woven into separate cells, and they, too, provide food for the whole during the winter, (except the drones, who do no work, and they are killed off, for they have no idlers around them.) They will labor incessantly from sunrise to sunset, and fly off for miles in search of food for the whole. Are they directed by their reason to labor thus, or does the Divine Mind think clear in proportion as his soul is pure and passive?

Of Swedenborg as a man, it is wonderful to think. So learned, yet so simple—so intellectual, yet so spiritual—so strong in reason, yet so clear in intuition! He stands forth amid the ages a grand proof of the fact that Spiritualism is not a result of the credulity of ignorance. A second Paul, he preaches a new and living gospel, after having mastered the *bible* at the feet of Gamaliel!

Swedenborg was not a man to be appropriated solely by a sect; he was a "city set on a hill," a universal man. Among the many "teachers sent from God," throughout all time, he stands in a conspicuous place. Though there are many blots of our time for which he has no answer; though he has seen "through glass darkly" many things yet to be fully and distinctly revealed, yet he has broken more new ground than any other man since the dark ages; and in many respects has uttered words for *all time*.

You, may range throughout all Nature, and penetrate even the constellations of worlds blazing on orbits of endless extent, and still the same grand law of harmony and action can be recognized to prevail. Each world and each atom must be designed for some ultimate and continuous good; each has its proper sphere and mission to fulfil. Here you see all working, and dependent on the others for motion, light and heat. Man is but a part of the great Body, and he, too, is just as dependent as the sphere for his motion, just as dependent as the planet for his light.

The wondrous day that is breaking upon our earth is culminating fast. We shall be strengthened to keep pace with the accelerated light that is ushering in the noonday of the ages. To reject no truth, to accept no error—that were scarcely to be expected of angels, how much less of men. But let us do the best we can, and while we rejoice in

the many lights we see gleaming around us, take heed that we keep burning that pure and sacred flame within our own souls. Without this no man's wisdom can avail us. We must, every one of us, do to procure the greatest good for the greatest number, by science and labor combined, is to practically worship. For whatever we mentally wish for (pray for), that we but use our natural facilities, will be forthcoming; if there is a will, there is a way. If, for instance, one conceives a plan to be a public benefit, either a work or

form or a mechanical structure, he should concentrate the mind upon it until it becomes a public benefit. This is to accomplish some good in the world, that will last after his form has moulder'd to dust. This, then, is to live a consistent course of life—is and must be a practical religion.

Use all your talent for a good purpose. If you possess but one talent, hide it not in the earth, but use it, and if you are fortunate enough to possess it, you may then make yourself popular in doing good; you will be a ruler over a household, if you are faithful over a few things. This is an unerring law. "Try it, one and all." All can be elevated; the jubilee will then commence—the earth will then blossom as a rose—men will be ready then to beat their spears into pruning hooks and their swords into ploughshares, and earth will echo in everlasting praises to the Infinite Alpha and Omega.

c.

PRACTICAL QUESTIONS.

Why do those who regularly investigate Spiritualism, embrace it almost without a single exception?

Why do all investigators acknowledge the presence of an extraordinary power?

If it is a cheat, why cannot the mode of it be detected?

Why are the demonstrations so common and remarkable in private circles, when the parties pursue it for themselves, and for the purpose of personal knowledge, where no motives for deception can possibly exist?

Why are so many persons forced to believe contrary to their wishes?

Why are so many forced to believe even when they refuse to investigate it; and find in their own personal experience what they refuse to witness in the experience of others?

LOVE.

"Love is the fulfilling of the law." Conversely, the want of love, is the breaking of the law. The world is groaning under the weight of systems and theories for doing good. The human race are deeply imbued with the desire of some greater good. The soul loves happiness, and can never rest till that "pearl of great price" is found. But it never can be found outside of love. However improbable it may now seem, contention must not only cease, but contending parties must learn to love each other with embracing sympathy. They must not love as a duty, but as a source of happiness. Their whole soul must enter into it, till the heart finds in it the sweetest solace and the purest delight. Of what use is a correct theology without love; or a pure science which chills the soul to death, or drives it to madness and desperation? The whole soul must love—it must be loved. Heaven itself would become hell, without the eternal sunshine of love.

ah, it is indeed a glorious thing to be alive in this age, to become of necessity a part of the great mind-agency which God is using to bring about His grand and infinite purposes! Inspiring to us all must it be to say with Carlyle, "and to me also is given if not victory, at least the consciousness of battle!" Yes, even though we should fail, glorious would be such a death on the battle-field of ages!

It is quite time that the whole subject of Spiritualism be thoroughly investigated. "Error is harmless so long as truth is left free to combat it."

For the argument on "Intuition and Consciousness," we solved a careful perusal. It forms a broad basis underlying the whole subject of Spiritualism in its higher phases, and cannot be too thoroughly studied.

OPPOSITION TO SPIRITUALISM.

That opposition which, at first, was bitter and severe, has become gentle as the winds tempered to the shore land.

Our exchanges have ceased their warfare, and have receded into a modest silence. Individuals are quiet and respectful, and there is a great calm.

Spiritualism is rapidly spreading, and the blossoms of Spring are yielding to the sweet fruits of summer.

WHITE RINGS FOR CHILDREN.

Don't use white rings for children to chew. We have known two cases in which children have lost their lives, in consequence of the zinc used in the manufacture of India rubber. It becomes absorbed in the system, and vitiate the circulation so as to produce serious disease, and often death. Use the black ones, which are less hurtful, although not quite harmless.

We shall notice other hurtful applications of India rubber in constant and extensive use.

TO THE READER.

We present in our present number, the inducitions to a vast amount of labor.

It is quite time that the whole subject of Spiritualism be thoroughly investigated. "Error is harmless so long as truth is left free to combat it."

For the argument on "Intuition and Consciousness," we solved a careful perusal. It forms a broad basis underlying the whole subject of Spiritualism in its higher phases, and cannot be too thoroughly studied.

OPPOSITION TO SPIRITUALISM.

That opposition which, at first, was bitter and severe, has become gentle as the winds tempered to the shore land.

Our exchanges have ceased their warfare, and have receded into a modest silence. Individuals are quiet and respectful, and there is a great calm.

Spiritualism is rapidly spreading, and the blossoms of Spring are yielding to the sweet fruits of summer.

WHITE RINGS FOR CHILDREN.

Don't use white rings for children to chew. We have known two cases in which children have lost their lives, in consequence of the zinc used in the manufacture of India rubber. It becomes absorbed in the system, and vitiate the circulation so as to produce serious disease, and often death. Use the black ones, which are less hurtful, although not quite harmless.

We shall notice other hurtful applications of India rubber in constant and extensive use.

<h

Poetry.

[For the Christian Spiritualist.]
FAITH AND HOPE LOST IN KNOWLEDGE AND NIGHT.

F. E. GILSON, MEDIUM.

Blind Faith looks up with mystic eye,
And Hope bounds the brightest sky;
But Truth unbold with Knowledge's sight,
The morning beams of sunlight bright.

The mighty majesty of worlds,
The banner truth to mind unfurls,
While Faith and Hope, mere twits of earth,
Are falling backwards to their birth.

While Light and Love, twin-born of Heaven,
To mind hasten in mystery given,
Shall brightly shed their blinding ray;
While Faith and Hope dissolve in day.

The brightest hope and blindest faith,
Are but the leaders to a path,
Whose hope is ken, whose faith is sight,
Whose prayer is praise, whose end is right.

Then hury Faith and Hope to-day,
And ever seek and strive and pray,
For Love and Wisdom's trusting heart,
For prayer in praise will these impart.

O, happy he who has become,
A faithful, fond, adopted son
Of God, the Father's truthful word,
And own the Universal Lord!

O, happy he who fears no ill,
Who sweetly says, sweet "peace be still,"
I know my Father relishes me,
And guides this Universe in love!

I trust His truth; I know His worth,
His coming in and going forth,
His secret wisdom, source and end,
From which it to which ev'rytions tend!

O, blessed he who hides the cause
Of Nature's vast maintaining laws,
And who beholds in atoms, matter,
The power of God and His wonders,

But he who blindly onward falls,
And on a God-of-mischance calls,
Can never hope the truth to find,
While he a bight that doth lack.

Then let bright reason own her sway,
And wisdom point the unerring way,
While love unites to wed the two,
In wedlock's bonds so fast and true!

[For the Christian Spiritualist.]

SIMPLICITY OF THE EARTH.

Wherefore the power of simple, artless Truth,
The wise to teach, as well as erring youth?

The deepest thought and going to outweigh,
To keep the right while erring ways astray.

Prescribe philosophy its passing bound,

And all the pride of science to confound.

Look up the stores of knowledge from the great;

And ope them wide to man of low estate;

The rich, the noble, strong allowed to fall,

While safety guides the feeble and the small.

Why do the learned seek the path in vain,

And why to gods so simple and so plain?

That they may walk and run, and clearly read,

With childish care despoil all learned heed,

And by attraction slun the road to death.

By feeble bair, their fingers reach

The distant goal. Their helplessness doth teach

The weak to curb the strong. The deaf to hear,

The lame to walk, the dumb to speak the tear

Of penitence to wash the mountaints down,

While big with danger, fearfully do frown

On subtle guile, or evocative heart.

How freely truth her richest gifts imparts

To humble, shrinking halting souls,

Over whom the tide of trembling weakness rolls,

Men seek to find her in some sphere sublim;

Where common men were not destined to climb,

A land where none but choicer ones can reach,

And those ruled the stupid thing to teach,

A king to rule, a priest to think and guide,

And leave the people only to confide,

To pay the bills, and devot for scanty food,

And thank the Lord for undeserved good.

Men, blessed with power, and better care,

Protect as kindly as the lamb's leaf.

Eviles as much humanity and joys,

As a star for the gnat's dove.

They fly those entwined with weaker heads,

Pray at the breast a faded life spreads

Its fatal brains over the fainting man;

As kindly shelter, and as coolly fan

Trust not your thinking to the learned wise,

But ask of Him who rules the earth and skies;

Who seeks no pay, inflicts no tolls nor pains

And has no place to get your sweet-bought gains.

When they protest that truth lies deep concealed,

And only to the favored few revealed,

Trust not their story, seek it for yourself,

Assert your manhood and withhold the self,

Let the world see from thee

Tear of regret,

Such were a sin from thee—

Hope for good yet?

Rouse thine from drooping,

Care-laden soul,

Mother of pain,

Neath grief's control;

Far o'er the gloom that lies

Shrinking in earth,

Light, trusting eyes

Show us thy worth.

Nerve thee yet stronger,

Resolve mind;

Let care no longer

Heavily load thy soul;

Give the eagle wings

Gloriously free;

Till from material things

Pure thou shalt be!

Bear ye bravely,

Soul and body bold;

Drop not so greatly;

Bold heart and true;

Clear rays of streaming light

Shine through thy gloom;

God's love is beaming bright

Even round the tomb!

HEAVEN.—Whichever, speaking of Heaven, says: "We naturally enough transfer to our idea of Heaven whatever we like and reverence on earth. Thither the Catholic carries on, in his fancy, the imposing piles and the grand solemnities of his worship. There the Methodist sees his love feast and camp meetings, in the groves and by the still waters, and great pastures of the blessed Abode. The Quaker, in the stillness of his self-communion, remembers that there was silence in Heaven. The Churchman, listening to the solemn chime of vocal music, or the deep tones of the organ, thinks of the songs of the Elders, and the golden harps of New-Jerusalem."

The Heaven of the Northern nations of Europe, was a gross and sensual reflection of the earthly life of a barbarous and brutal people.

The Indians of North America had a vague notion of a Sunset Land—a beautiful Paradise far in the West—mountains, and forests filled with deer and buffalo—lakes and streams swarming with fish—the happy hunting-ground of the Soul.

A venerable and worthy New-England clergyman, on his death-bed, just before the close of his life, declared that he was only conscious of an awfully solemn and awful curiosity to know the secret of Death and Eternity.

Yet we should not forget that "the Kingdom of Heaven is within"; that it is the state of the affections of the soul; the sense of a good conscience; the sense of harmony with God; a condition of Time and Eternity."

WHY WOMAN WAS MADE OF A RIB.—A young lady having asked a surgeon why woman was made from the rib of a man in preference to any other bone, he gave the following gallant answer: "She was not taken from the head lest she should rule over him; nor from his feet, lest he should trample upon her; but she was taken from his side, that she might be his equal; from under his arm, that he might protect her; from near his heart, that he might cherish and love her."

MAGNETIC MAGIC:

OR
Historical and Practical Treatise on Fascinations, Cabalistic Mirrors, Suspensions, Compacts, Talismans, Convulsions, Possessions, Sorcery, Witchcraft, Incantations, Sympathetic Correspondences, Necromancy, etc., etc., etc.

Translated from the French of L. A. Cahagnet,
Author of the "Celestial Telegraph."

THIRD DIALOGUE

MAGIC MIRRORS.

ALBERT.—I do not know how far the moon's dominion may extend; for when I study the immensity of the Heavens, I do not find vacuum anywhere. It is, therefore, a plenum, and everything must thus be in contact with everything in Nature. In this boundless whole, all molecules are in communication, and every vibration in any of its parts must be felt in all others. Now it is natural to suppose that these communications are more powerful or condensed towards the globes, than where the matter which fills the infinitude is in a state of greater rarification. Is it not equally natural to admit that these globes are therefore more intelligent, better informed, than the animated atoms which crawl on their surface? Do not those who live for a century know many things which are ignored by the child who died in its cradle? Do not the meditative and studious mortals know much more than the wild peasants or savages? Is it not logical to admit the same difference between us and these planets which live perhaps for millions of centuries, and are in communication with the whole universe? Cannot one of these celestial bodies possess certain notions which are unknown to its neighbor? Can it not, in this case, do for us what we do ourselves for our brothers—teach and instruct? These propositions are, of course, resting for their validity upon the hypothesis that all the planets and other celestial bodies are animated, and moved by intelligences or souls. You have admitted, with me, that the moon might know and act upon itself, although you denied that it could enter into communication with the earth, and consequently inform us of what we might wish to know. I cannot share your views in this respect; it is evident to me that the moon is in relation with the earth, and all the bodies which make up our system. Now this relation cannot be but the result of an interchange of molecules which escape our material eye. Should even this relation not exist at any time, we should at least admit that at certain phases, there is a certain sympathetic emission of these corpuscles. How could otherwise be explained the moon's influence upon our globe; influence by which it produces the tides and many other meteoric phenomena? Why should it not likewise influence our constitution, our thoughts, or even actions? As for me, I consider this influence as mathematically demonstrated. The periodical apparition of the woman's menses—the delay or advancement of their delivery—certain fits of madness, fever, or ailments, are produced by the influence of the moon, not less certain than the tides of our seas, and the changes of our atmosphere, &c., &c. From the evident influence of the moon over the coarser part of our world, does it not become obvious that it must "a fortiori" act upon its subtle and most refined elements? Since the moon is powerful enough to raise the ocean's waves, must it not more easily be capable of moving and impressing our souls? But these occult actions may be felt rather than explained. Is it not evident that my thoughts will be bright and poetical, when enjoying a beautiful moonlight in a calm summer night; while on the contrary, they will be gloomy and desolate by a dreary winter storm? What is that but the effect of the planet's action in the first case, as it is of that of our own earth in the second? During my bright contemplation I shall be neither nervous nor angry, but on the contrary, full of friendly sentiments and kind dispositions. What did act so favorably upon my soul, if it is not the moon itself? Did it not possess as positive a power over me in this case, as the best preacher or most kind philosopher might have excited upon my my passions and sentiments? Shall I not experience the same impressions every time I place myself in the same condition? Certainly! And that uniformity of effect is the most powerful criterion we may apply to the test of our investigations, be they what they may. From all these considerations I shall conclude, 1st, That the influence of the moon is sufficient to excite in my soul a particular set of thoughts and feelings. 2d, That it may modify those which already exist therein, and transform them into new ones, better adapted to its own Nature. 3d, Finally, that those thoughts or feelings generated by this planet, may even assume at my gaze, a natural form or object, answering to the circumstances.

If I am right in making up this mirror of a metal in harmony with the order of thoughts I wish to obtain, I shall thus have stolen a new and important letter to the universal alphabet. The method and principles I give you are applicable to all cases. So it should be on the Tuesday that I must employ the iron globe, because its corresponding planet, Mars, presides over battles, hatred, and disturbances of all sorts.

The mercury globe should, by the same reason, be used on Wednesday, because this day is in sympathetic relation with its mysterious powers.

The tin one, corresponding to Jupiter, should be employed on Thursday, in order to know the affection of our friends and attendants, or the probability there is for us to obtain such office or such favor.

The copper globe, representing Venus, must be used on Friday, in all affairs relating to love, marriage, &c.

The lead globe, corresponding to Saturn, should be consulted on Saturday, for the search of lost objects, or the discovery of secrets, whatever may be their nature.

The mercury globe should, by the same reason, be used on Wednesday, because this day is in sympathetic relation with its mysterious powers.

The tin one, corresponding to Jupiter, should be employed on Thursday, in order to know the affection of our friends and attendants, or the probability there is for us to obtain such office or such favor.

The copper globe, representing Venus, must be used on Friday, in all affairs relating to love, marriage, &c.

The lead globe, corresponding to Saturn, should be consulted on Saturday, for the search of lost objects, or the discovery of secrets, whatever may be their nature.

The gold one, representing the sun, will help in the knowledge of the celestial and terrestrial powers.

That is to say it will put you in communication with superior Spirits, as also with all the powerful men who govern this planet. This mirror must be consulted on Sunday.

I shall now give you the process of making this kind of mirror. As for the epoch, you must closely observe the rules I give you about the conjunction of the planets with our earth. Besides that, you must use these mirrors only on the days to which they are dedicated, and especially during the conjunction of the said planet with our own.

Their diameter must not exceed two inches; they must be placed upon, and inlaid in, a small wooden tripod, to keep them in the proper position. They must then be united altogether by means of a little chain, which shall have its rings alternate, the one copper and the other zinc. This chain must start from the gold globe, which stands in the middle of all the others, upon an elevation of about seven inches, formed by a wooden pole fixed at the centre. All these globes must be hollow. The gold one must be made of iron heavily

gilded by the electro-metallurgic process. I prefer this process of making it for two motives, 1st, It is less expensive than those made up entirely of gold. 2d, This last metal having a great affinity for iron, the two metals will adhere powerfully together, and produce, besides, a galvanic current which will increase very much the force of the mirror.

The silver globe must be made entirely of this metal, but very thin.

The iron one should be made in the same manner.

The mercury globe must be made of glass and filled with quicksilver, which it would be too difficult to fix upon a metallic sphere.

The tin globe, as well as the copper and lead ones, must be made respectively of these metals.

These globes must be carefully polished and burnished over a lathe. Their inside must be filled with aromatics, and narcotic plants bearing analogy to the properties of the metal which forms the globe. Thus, in the silver one poppy must be put in the iron, hyssopus; in the tin, hemp-flower; in the copper, twenty or thirty grains of opium; in the lead, belladonna. The gold globe does not want any stimulating substance, being by itself light, and by Mars (iron) with which it is united, activity. Poppy is well appropriated to meditation; hemp-flowers to science; opium to sexual intercourse; belladonna to appreciation and understanding. Finally, all these mirrors must be overcharged with magnetic fluid on each day of their domination.

JOUX.—In your description, I see a great number of more or less complicated, more or less powerful mirrors; but I do not see any one that may be offered with certainty to the public.

ALBERT.—I think, my friend, that the infallible mirror you require will not be found for some time; and it is in consequence of this conviction that I propose the different ones which I spoke of. My object has been to enable you to get up a laboratory of Spiritual optics, which may offer as many chances of success as probable in the present state of our knowledge; many mirrors are necessary to pursue the proper experiments, because it often happens that a person who cannot see in one, sees very well in another mirror. The more you have, the more probable it becomes that some one will answer to the wants of the experimenter.

JOHN.—I admit your explanation; yet I think you attach too much importance to the molecular emanations of which you spoke so much. Suppose even their existence, I cannot better understand how these atoms could make me acquainted with what I do not know; their action cannot have anything in common with my questions.

ALBERT.—If you had read with more attention my Celestial Telegraph, and understood what I said in the present conversation, you could not address me such an objection; for I proved with sufficient evidence, that there was not an atom in creation, which moved without having the consciousness of its motion; the consequence of this fact is, that every molecule moves in a direction and with an object, necessary to its nature, or is moved by another entity just as invisible as the first, though equally incomprehensible. Neither the one nor the other of these propositions can be destroyed by the words, attraction, magnetism, ambient currents, &c. These are nothing but empty words, and do not explain what is the nature of the force to which they apply. Who or what directs the molecules of the magnet, or the action of ambient currents? The regular motion of all the heavenly bodies must also be due, I suppose, to some propelling power, be this what it may. To these questions, the savans answer with other questions, like the theologian, when he is interrogated about the animal's soul, answers with the word instinct. But these occult actions may be felt rather than explained. Is it not evident that my thoughts will be bright and poetical, when enjoying a beautiful moonlight in a calm